

46-2  
15

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

*Case*, ..... I .....  
*Shelf*, ..... Sec. 7 .....  
*Book*, ..... No. ....





Digitized by the Internet Archive  
in 2015





Engraving of a man in a fur-lined coat and cap.

Engraving of a man in a fur-lined coat and cap.

THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

VOL. II.

AUGUST, 1851.

No. 8.

**Dr. Baird's Visit to Europe.**

In the last number of the Magazine notice was given to our readers that Dr. Baird was about to visit Europe for a short season, and that the objects of his visit would be made known to them in the number for the month of August. Dr. Baird embarked for Europe in the steamer "Arctic," on Saturday, the 5th of July. He is expected to return some time in the month of October next. He has gone to recruit his health, which has been considerably impaired during the last year, and also to execute, if practicable, some matters of very great importance to the advantageous prosecution of the work in which the Society is engaged. But the letter of the Board of Directors, addressed to him just before his departure, will set the objects of his mission before the friends of the Society in a clear light, and we therefore subjoin it:

REV. ROBERT BAIRD, D. D. Foreign Secretary, &c.

DEAR BROTHER,

At a meeting of the Board of Directors of the American and Foreign Christian Union, held on the 3d of May last, the following minute was introduced and submitted for consideration, viz. :—

"In view of the great difficulty which is experienced by the Board in procuring Evangelical and suitable Missionaries to labor among the German, French, Irish, and others of our immigrant population, and in hope that some arrangement with institutions and associations of Evangelical character, in various parts of Europe, through the agency of a personal visit to them, on the part of Dr. Baird, might be established, whereby the difficulty may, to a great extent, if not entirely, be overcome, and thus the interests of this Society be promoted; and further, that a visit to Europe,

during the months of the coming summer may be conducive to his health and consequent usefulness, it was moved and seconded,

“That Dr. Baird be requested, at an early day, or as soon as his convenience will allow, to go to Europe, and to visit such places and institutions in Ireland, England, and on the Continent, as he may judge necessary and important, in order to restore his health, and to secure the ready obtaining of Evangelical and suitable Missionaries for the service of this Society, and whatever may promote its general interests.”

At a full meeting on the 9th of May last the above minute was unanimously adopted, and the Board were happy to learn, soon after, that the proposition contained in it was accepted by you, and that upon the 5th instant you propose to embark for Europe to execute the mission committed to you.

They would not conceal from you the fact that they feel a deep and lively interest in your personal happiness, and in the successful execution of the mission on which you are about to enter. In asking you to perform this mission, they are sensible that they ask a service which will involve much self-denial, and great responsibility, and which will require a large share of wisdom and prudence to execute well; but if it can be so done, as it is hoped it may be, its happy results will be a full compensation for the expenses of its accomplishment: and they entrust it to your care the more cheerfully and confidently, because of your extensive acquaintance in Europe, and of your personal knowledge of what is needed to give success to the work in which the American and Foreign Christian Union is engaged. But still, to aid you and to indicate their wishes more fully in respect to the things included in the above quoted minute, they state to you that they desire,

1st. That you pay special attention to your health. Little can be hoped to be gained in the way of restoring your wasted physical energies by the tour you are undertaking, if you carry with you your cares and solicitude in respect to the Society and other things, by which, in a great measure, you have been worn down. You will therefore, as far as possible, bid adieu to all these, and take none other upon you while you are gone. In preaching and writing, and all forms of mental effort, so far as it may conduce to the restoration of your health and strength, it is earnestly desired that you will make it a point to rest. Your renovated health is needed, if the



will of God be so, for future labors in the service of the Society in this country.

2d. That when you shall have arrived in Europe, you shall secure, if practicable, in various places, such arrangements as will enable the Board hereafter to obtain, as they may need them, pious, talented, competent, and worthy ministers and laymen to labor as missionaries in this country, among the immigrant or native population.

The German, French, Spanish, Portuguese, Italian and Irish Roman Catholic population in America is now very great, and it is annually becoming greater; and with merely the present ratio of supply, there must soon be here immensely greater numbers, destitute of Evangelical instruction, than now. If young men, distinguished for their piety, industry, strong common-sense, and other suitable qualifications, who are without families, can be induced to enter upon our service when their labors are needed, many more could be employed in a year with the same amount of funds, than of those who, besides themselves, have families and friends to support. And where so many laborers are needed, and the receipts of the treasury are as at present, it is desirable to have reference to those measures by which the evils may be overcome, and the greatest amount of good may be effected. You will bear in mind, therefore, that other things being equal, those persons are to be "preferred for missionary service, who have fewest embarrassments in the way of their labors, and you will seek to have those arrangements effected which will enable the Board to obtain such men. To this end you are requested to visit Dublin, Cork, and Galway, in Ireland; Hamburgh, Berlin, Basle, and Elberfeldt, in Germany; Havre, Lyons, and Paris, in France; Geneva, in Switzerland, and such other places as you may deem necessary and important to visit in furtherance of this object.

3d. That you visit the missionaries sustained in various parts of Europe by funds contributed by this Board, and ascertain the conditions and the prospects of their respective stations. The Board desire, especially, that you should see those brethren who labor in Italy, though you should not be able to see those who have labored in other fields, and under the directions of the local committees who have been the mediums of communication with them.

From ——— and ——— and ——— much and very important information may be obtained in respect to the state of things in

Italy; and also the proper course for the Board to pursue in reference to the cause of Evangelical religion in that country. They may need your advice on many topics. They may need encouragement. Bear to them the kind remembrance of this Board, and the assurance of their sympathy, and of their prayers in their behalf,—and exhort them to steadfastness and to diligence in their efforts to do good—to proclaim the truths of the Gospel in their purity, knowing that their labor will not be “in vain in the Lord.”

Mr. — may be found perhaps at Genoa, and the others also may be found in the vicinity.

While in that neighborhood, the Board desire you to go to Turin, to visit the Waldenses, that you may ascertain their condition and prospects as agents for diffusing the truths of the Gospel over the Papal countries around them, and also the desirableness of continuing the aid of this Society to them.

4th. That you endeavor to secure, on the part of all the local committees in Europe, through whose treasury funds from this Board pass in support of any missionary or missionaries, an engagement by which the Board shall hereafter receive frequent reports of the labors of such committees, of the number and the names of the missionaries supported by the funds received from them, the fields which they occupy, and the results of the service performed. Such reports will go far to create an interest in the hearts of the patrons of the Society in the FOREIGN work, and they are but a reasonable return for the contributions bestowed.

5th. That inasmuch as no little embarrassment arises to the Board, and to the churches which co-operate with them, from the presence and labors in this land, of Agents and Delegates from societies in Europe, who desire our endorsement, and yet operate independently of us in the collection and disbursement of funds, you will represent this evil to the societies concerned, whether in Ireland, France, or elsewhere, and seek to secure its correction.

It is with pleasure that the Board extend their aid to every good work, and they are happy to aid their brethren in Christ in Europe, who seek to promote, in Papal countries there, the diffusion of a pure Christianity; but it is believed that in all cases where the countenance and co-operation of this Board are desired, in order to obtain funds in this country, it would be for the welfare of religion and the cause of missions in Europe, that their Delegates and Agents should be in-

structed to act under the direction, and that the funds which they may collect should be reported to the treasury, of this Board. You will, therefore, thus represent the matter to those with whom you may have occasion to speak on this topic, and also endeavor to have it so arranged that in future those who may be sent here will observe this mode of operation.

6th. That you inquire, as you may have opportunity, as to the desirableness and practicability of establishing in Paris, Turin, and other cities and towns of the Continent, an AMERICAN congregation; that a practical exemplification in real life may be given of the principles and the workings of Protestantism—of what, in the estimation of American Christians, a Christian congregation and an Evangelical ministry are. It is believed that a wrong judgment is formed to a great extent among the people of Europe, as to American freedom and the cause of it. It is thought to consist in a release from all moral or religious obligations, and to spring from *that* as the stream from the fountain; and it has, therefore, been represented to this Board, as highly important to commence the work of establishing Evangelical American Ministers as speedily as possible, in all the important cities and towns of the Continent, that Evangelical churches may be gathered in them to exert their hallowed and appropriate influences for the recovery of Europe to the Gospel. Few measures of themselves, perhaps, are more important. You will direct your attention, therefore, to this, and give us the result of your inquiries upon your return.

And now, dear Brother, to these things, thus briefly noticed, you will give especial attention. Other things relating to our work, which may be suggested by the events that occur, you will not neglect, but these are of very great importance, and if properly attended to, as doubtless they will be, so far as your agency can extend, will exert a salutary influence on the cause of vital godliness with large portions of the population of this country, and also of the population of the "old world."

As to the mode of operation in the details of your mission, the Board cannot now speak, and in reference to it, it is unnecessary that they should speak. They refer it with great confidence and pleasure to the decisions of your own judgment. The times, the places, the circumstances, will discover what it should be.

The Board will look with deep interest to your tour and its results, both to yourself, in respect to health, and the interest of the

cause which you represent, and will wait for your return and the report of your labor with much anxiety.

At your convenience they will hope to hear from you at various stages of your journey, and, if practicable, will forward to you whatever intelligence it may be important for you to receive. Go then, dear Brother, upon this service, not with depressed, but with cheerful feelings. The end of your mission is worthy. It is the promotion of the cause of Evangelical religion, and the glory of God. You carry with you the sympathies, and you will have the prayers of the members of this Board, and of multitudes in this land, for your protection, your happiness and success. And

May Almighty GOD, who is able to keep you in safety and make all your way prosperous, be with and bless you, and enable you, in due time, to return with health restored, to resume and prosecute your labors as heretofore. Farewell. In behalf of the Board,

E. R. FAIRCHILD,

Secretary for the Home Department.

---

### MISSION TO RIO DE JANEIRO.

The *American Seamen's Friend Society* have agreed to unite with the *American and Foreign Christian Union* in supporting a missionary in the capital of Brazil. It is expected that the Rev. Mr. Fletcher will go to that important post in the Autumn. Last year a similar arrangement was entered into by the Societies, and the Rev. Mr. Pease was sent out. Owing to the dreadful outbreak of the *Yellow Fever*, and the loss of some of his family, Mr. Pease was compelled to abandon his mission. Shortly after his arrival at Rio he wrote a letter to the Corresponding Secretary of this Society, from which we make the following extracts to give the reader some idea of that city as a place of labor for a Chaplain to Seamen, and a Missionary among the American and English residents, as well as among the native population.

I am happy to inform you that, by the blessing of God, I am now on the ground, and just commencing my labors under favorable auspices. We arrived here on the 12th, just a month from New-York.

My appointment to this port, as Chaplain to Seamen, announced in the New-York papers, had been received here with sentiments of approbation; and on my arrival all were ready to make me welcome to my new field of labor. A number of American and English gentlemen called on me at once, offering me any aid in their power, either for my present comfort or in behalf of my mission. The American

Consul and family, and the Secretary of Legation, are very friendly, and offer me their kind services, &c.

The harbor of Rio is sufficiently large for the commercial and naval fleets of the world to anchor in. The view, as you enter, is most grand and beautiful, surpassing anything I ever saw before. The city, as seen from the harbor, is not imposing, though very large, extending miles in almost every direction.

There are from 500 to 800 vessels now in port, and large numbers coming and going daily.

This is one of the most important ports for the services of a Seamen's Chaplain. The appointment will meet the hearty co-operation of Christian foreigners, and, I trust, the approval of government authorities. A Brazilian physician has called on me several times, expressing great pleasure at my appointment, and offers me his attentions, &c. and assures me that my labor as a missionary, under the auspices of your Society, will be most important and interesting to this city and Brazil, and will be appreciated by some of the priests, and numbers of the people.

I have this moment been informed by an English merchant, who has resided here for many years, that there is, at the present time, a great destitution of Bibles, and that 300 or 400, even Portuguese Bibles, would find a ready sale, and that if it were known that I had them I would be thronged for them. And if it were known that I was a missionary to them, on Catholic principles, multitudes would attend my service,

The physician referred to above accords fully with the sentiment. All with whom I have conversed insist on religious service once on the Sabbath, on shore, for the benefit of foreigners and native citizens.

---

### How things go at Florence.

Florence, June 6th, 1851.

ROBERT BAIRD, D. D.

DEAR SIR—I send you a hasty line or so, to announce my safe arrival at Florence, and to give you some of the private particulars of the state of things here among the persecuted Protestants. Germonat, the graduate of Geneva, who was imprisoned here previously to being sent away, was very badly treated, having been put in irons, and confined in a cell only 4½ feet high, excessively filthy also; he was badly nourished, and suffered much for eight or ten days, until taken out.

The meeting at which Count Guicciardini was surprised, was at the house of an artisan, a man with a wife and six children and an aged mother; there were seven individuals, all men, taken there by the *gend'armes*. They were found, as you know, reading the New Testament; they were searched, and, but for a wonderful providence, it would have gone very hard with Count Guicciardini. He was led, with the six others, to a filthy prison that night, where he suffered much for nearly twelve hours. The next day he was led to another prison, more comfortable. He was exiled for six months. The others were exiled for the same period, but the foreign exile for them (being people of the middle class) was a privilege which the government felt bound to grant them, because it had passed that sentence on Count Guicciardini; but for that,

they would all have been sent to an unhealthy place on the marshes, to spend, perhaps, a still longer period under the watch of the malicious police.

One of the men arrested and exiled came that evening to the re-union for the first time! He pled hard that he was not a confirmed Protestant, that he did not understand the act to be anything serious, &c. &c. but the government was inexorable; the poor man, at whose house they were arrested, chose rather to spend his time on the marshes, as he might still gain something for himself, and could have news of his family. Christian friends have so far found means to give his family the amount of his weekly earnings, about a dollar a day. His wife is Evangelical in spirit, and takes the affliction as from the Lord. The wife of one of the others is, however, very angry with her husband, and is encouraged by bigoted relatives to deal in reproaches against the Protestants. The wife of another is favorably disposed to the Evangelical cause, and will listen to Christian advice and encouragement in private, but she is surrounded by numerous kindred in the house who are greatly incensed against Protestantism, and it is difficult to have any conversation with her.

I have taken my apartment at so much a day, and hold myself in marching order. The persecution of these families has awakened new interest in the cause of the Gospel; but, owing to the peculiar timidity of the Italian character, we cannot count upon such results as would follow in Germany or England. Another late event, illustrating the stupid bigotry and harshness of the government, has created still more excitement, and alienated many from the Romish Church. I refer to the uproar created by the *gend'armes* in the church of St. Croce on Annunciation Day, of which the English papers must have given full account. As, possibly, you may not have seen them, I will say briefly that the anniversary of the battle of Cortolone, in Lombardy, where many Florentines fell in the late revolution, fighting against the Austrians, occurred on the same day. The families of these, according to Catholic usage, wished what is called an exposition in the church, with masses for their souls. The Austrian general gave his permission; the government afterwards forbade it; the priests had matters partly arranged for it, then refused to go farther in the matter. On the day the church was crowded with women and children, as well as men; a red curtain had been hung over the names of the killed for whom masses were to have been said. A friend stepped forward and unpinned the cloth, removed it, and placed a rose by the side of a certain name. Others not being able to get near, threw their flowers over to the place. Certain men began to cry out in the crowd that this was very indecent in the church. The friend answered them "You had better go away then if you don't like this, for we have come to honor those names." The men who opposed were *gend'armes* disguised as *Contadini*! and they assumed the right to lay hold of those who answered them without suspecting their character! The people resisted. Other *gend'armes* ran in from side doors, fired off their guns in the church to create alarm, and commenced to crowd the people out with their bayonets. The Austrians were drawn up in front of the door; these did not take any part in the matter, but their presence added to the terror of the people thus hemmed in. The shrieks of the women and children, the shouting and rage of the men, and scuffles in all parts of the church, created a scene of confusion beyond all description. Several of the disguised *gend'armes* have died from their bruises received in the church. Many of the people were seriously hurt but none killed. Altogether the government

could not have outraged the moral sense of the people in a worse way. They found in this case the government at war not only with every patriotic sentiment, but with their religious and social feelings, and with everything that is honorable in right administration. The excitement in the city is still very great, and, I repeat, very many have been alienated from the Church by this brutal mode of driving them from the altar, where they had come to pray for the souls of their friends. They look at the matter in connection with the persecution of Count Guicciardini and other unoffensive Protestants, and see more clearly than ever that the religion of the country is not regulated by the commands of the Gospel, but by what are deemed the political necessities of an oppressive government. I will write again soon.

Ever truly yours.

---

### Strange Inconsistency.

Liberality in religious matters is a virtue greatly appreciated among us Americans; and one which certainly deserves the approbation of a people among whom religious freedom exists in the highest degree. But there is a species of liberality for which we have little respect. We refer to the course of not a few nominal Protestants, who lend their willing support to the cause of a hostile religion, whilst they refuse to aid the very system to which they profess to adhere. A striking specimen of this inconsistency is thus stated by one of our missionaries: "The countenance and support given to Popery in this place, by Protestants, and even by prominent members in some of the Evangelical Churches, contributes much to militate against the success of the Christian laborer. For ignorant Papists give no credit to sound principle as prompting Protestants to acts of liberality towards Romanism, but attribute all to a secret conviction of the superiority of their religion. The priests here find they cannot call upon Protestants for too much countenance or cash. The Irish Catholic priest called on them for aid to purchase three bells for his church, and they immediately responded generously. The French priest considered that he had as good a right as the other to contributions for a similar object, and his success was such as to surprise the public. I understand that they have a large amount, with which to commence their new nunnery here. The French priest put up his bell in his church last Thursday, and celebrated mass, which was attended by many Protestants; and I am credibly informed that *fifty dollars* from these men was a very common subscription, in addition to what they had previously given for the same object. The corporation of this place gives almost constant employment to laboring men, but no Protestant will be employed in their work. I have known some to apply when men were *needed*, but they were promptly refused."

The reason for all this is clearly seen. "Political gamblers, whether Democrat or Whig, see that Popery has the balance of power, and they seek its assistance. Mother Church is at her post, and gives her help on terms; so that Popery wins the day. Here are Christians, officers in the church, men who pray in public, and deprecate all false systems of religion, most liberally supporting the very system which they entreat God, in mercy, to destroy!"

## A Letter from a Presbyterian Pastor.

IOWA CITY, April 2d, 1851.

Mr. Editor,—Yesterday was *Easter Sunday* among the Roman Catholics, and the day previous was *Easter Saturday*; a day for the distribution of *colored eggs*—red, blue, and purple, as suits the fancy of children, or the simplicity of “children of larger growth.” In Iowa city, as often in Scotland, it is said, the Protestant people, to some extent, participated in the customs, and reciprocated the exchange of boiled colored eggs, especially the children of Scotch families. It was a novel thing to the writer, and led to the inquiry into the origin of the usage of *coloring the shells*, and distributing thus boiled eggs as a gift. Possibly, you, Messrs. Editors, may throw some light on the history of this Catholic custom, to which, out of neighborly civility, some Protestants conform.

This case of conformity to a simple custom suggests the query—How far neighborly kindness should lead to any kind of conformity to Papal usages? What is the effect on Protestants themselves, and their children, as to the superstitious rites of Papists, many of which savor of downright idolatry? The late Dr. Cote, of Canada, was conscientiously opposed to likenesses and portraits of distinguished men, as he said once to the writer, as countenancing the images and pictures of saints and their worship, by ignorant and superstitious Papists. This sentiment was expressed some years ago, after his conversion of heart to God, and showed his utter aversion to any seeming conformity to Papal practices. And it is a matter of serious moment, (though Dr. Cote was, doubtless, over much scrupulous,) how far Protestants can attend upon the assemblies, or witness the ceremonies, or adopt the semi-superstitious customs of Romanists, without thereby encouraging them in all the superstition and mummery of Popery. Romanists are much flattered when Protestants go to witness ceremonies; and so their superstitious and corrupt worship and religion are encouraged.

PRESEBYTERIAN PASTOR.

P. S.—A recent interview with Rev. J. C. Perrodin, spoken of in your April number, enables the writer to give the following sketch of him and his labors in America. He has been ten years in the United States; one of which was spent in Wisconsin, and the other nine in Iowa, with an Irish settlement, back of Bellevue, in Jackson county, and between that place and Cascade. Monsieur Perrodin is on his way back to France, to abide near Marseilles, finding, as he says, that there are enough of priests here that can speak the English language, and so on. In the conversation he dropped a liberal opinion, which some of our Catholics not only, but our *capoched* prelatists in Iowa and elsewhere, would do well to remember. “We believe,” said he, “that those who are brought up as Protestants, and believe according to the best light they have, may belong to the *soul of the Church*; and though we cannot extend to them the rites of the visible body of the Church, yet they may be saved.” *Protestants, then, may “belong to the soul of the Church, but not to the visible body of the Church.”* Would that all those, whether Papal or Prelatical, that are wont to unchurch all others that do not belong to the *THE Church visible*, of their order, and to deliver them over to the “uncovenanted mercies of God,” might remember well what Mons. Perrodin, now returning *a la belle France*, (after spending ten years of labor “in new places,” to use his own words,) has said, as I stated above.



Whether this saying of the French priest has the *imprimatur* of his late bishop at Dubuque, or not, the writer cannot affirm. But certainly the sentiment exceeds in liberality the uniform diction of many of the semi-Papal gentry of this age, who wear the cossock, if not the cowl.

P. P.

### The Colporteur.—No. III.

REV. DR. BAIRD :

*Much respected Friend*,—In a house in the lower part of the city, near Maidenlane, I said: "Do you read tracts?" "No," said the woman; "we want none." The daughter said, "I will take a good tract." I said, "Would you read a Bible, if I would give you one?" "No," said the mother, "we want none of your Bibles." "O," said her daughter, "mother, Pat wants a Bible." After many entreaties, she consented. I took it on Saturday, that I might see the boy, (14 years old.) His sister, seeing me, said: "That is the man with the Bible for you." I sat down to open my bundle. He came out, and went on his knees at my side, and took the book and clasped it to his bosom. His mother said: "Come out of that, you fool." He turned to her, and said: "O, mother, if you would hear parts of it read in the school, as I have, you would love to hear the whole of it." To try to satisfy the mother, I left my Douay Testament for them to compare. I called next Saturday, and found the older brother waiting for me. I said: "Have you found the Testaments to differ much?" They said: "The sense seems the same, only on penance." I said: "We use the word *Repentance*: for who ever did true penance without repentance?" Said he: "I want a Bible." So I gave him and his sister each one. The mother clapped her hands, and cried: "Are you all going to read that wretched book, (she said worse,) after all my care to keep it out of your hands?" declaring, "I will tell the priest, and make you burn them to ashes." "Mother," said the older son, "I will read the Bible, and no man shall prevent me; and if the priest gives me one, I will compare them; and if I find any mummery in it, it will be in more danger of burning than the one I have." The young man then told me: "The priest raged desperately, and I am determined he shall not have a chance to do so again; and more of the family than I will read the Bible; and we will go to the Protestant Church without his liberty. I find the Bible gives both light and knowledge how to serve God."

I gave him more Bibles for his companions.

A SINCERE FRIEND.

## Our Own Operations: Home Field.

### Mission to Hayti.

The following instructions of the Board of Directors of the American and Foreign Christian Union, to the Rev. Arthur Waring, missionary to Hayti, were read at a public meeting, Sabbath evening, June 22d, in the

Hope Chapel, (Rev. Dr. Dowling's,) in New-York, by the Rev. Dr. Baird, Corresponding Secretary of the Society for the Foreign Field.

DEAR BROTHER :

The occasion is solemn and affecting. We feel it to be so. To *you* it must be emphatically such. You are about to quit this country, to return to the land of your adoption—not in the character which you sustained when you came to us, but as a *minister of CHRIST*, to which high office you have been ordained by brethren of the large and respectable denomination of Christians to which you belong.

You also return to it a *missionary of the American and Foreign Christian Union*, whose Board have recently given you this appointment, on the recommendation of men in whose judgment they repose great confidence.

Very different, therefore, are the circumstances in which you are placed, and the relations you sustain, from those which concerned you a year ago. The very reminding you of this fact is quite sufficient to recall to your thoughts the nature of your position, and the seriousness of your prospects.

The Board have assigned to me, my brother, the duty of laying before you some instructions on the present occasion, the last on which we may ever meet you in public, and to which, although they must be for the most part very general, we beg your most attentive and prayerful consideration.

1. And first let me speak of *YOURSELF*. Strive to be a man of eminent piety. Without this it would be presumptuous to expect great usefulness in the very difficult field to which you are going. Your work is to be a spiritual work—the enlightening, the conversion, the sanctification; in a word, the salvation of men. I do not deny that you may do much good of an incidental, though important nature, such as the promotion of education, the diffusion of knowledge, the advancement of the arts essential to human comfort, and even to human existence. All this may be, and will be. But your great, your highest, your chiefest work will be, to make known the Gospel, to impart it to men ready to die in their sins, and to do this in a clear, simple, faithful, and affectionate manner.

And this you cannot do unless you be a man of decided piety, a man who knows by a heart-felt experience what it is to be a Christian, a man of God, one who holds communion with God, who knows what it is to have passed from death unto life, and who lives the life which he lives by “faith on the Son of God, who loved us, and gave Himself a ransom for us.” No man who has not a deep experimental knowledge of the blessed Gospel, can know how to preach it to others. No man who does not feel its infinite importance, can have the heart to labor earnestly, effectually, for the salvation of others. “We believe, *therefore* we speak,” said the great Apostle of the Gentiles; and such is the language of every faithful minister of *JESUS CHRIST*.

Pray much, dear brother; be emphatically a man of prayer. Read the word of God much. Be familiar with that great book, that book of books. It is God's book; it is, or should be, the people's book. When you preach, exalt the word of God. You go to a country where that blessed volume is almost unknown, and that too among a people who are called Christian. You know how that has happened. The greater, then, is the need that you should everywhere make manifest your high ap-

preciation of it; that you should show in your teachings that it is the rule of your faith as well as of your life.

Be a holy man. Let all your life be a living epistle of CHRIST, a palpable manifestation of the power and influence of His Gospel, and of the work of the Spirit of all Grace. Seek to have all your passions and desires brought habitually under the hallowed influence of religion, and formed after the glorious character of the blessed SAVIOUR, our perfect exemplar and model. Thus striving and thus living, your preaching, your conversation, your whole *life* will, through God's grace and blessing, be mighty in their influence upon the hearts and consciences of those among whom you may be called to labor.

2. OF YOUR WORK. That work is to save men, to bring men—ignorant, sinful, dying men—to the knowledge of CHRIST and his salvation. Not that you can convert men of yourself. You can convert nobody. But CHRIST can make the truth which you preach, the means of enlightening, convincing, renewing and sanctifying the souls of men, through the influence and operation of the HOLY GHOST, who, in consequence of His work and mediation, is ready and willing to change the hard and sinful hearts of men, and make them willing to accept a crucified SAVIOUR as their only means of obtaining eternal life, and return to the infinite God from whom they have departed.

You must preach the Gospel, my brother, "in season, out of season." Preach it clearly, faithfully, kindly; beseeching men, with many tears, to be reconciled unto God, their Maker. Preach the word of God, and nothing but His word. Trust to what he has clearly revealed, and not to speculations, which men sometimes dignify with the name of PHILOSOPHY. Depend upon it, there is no philosophy to be compared with "THUS SAITH THE LORD."

You will establish schools in which the great aim shall be to teach God's word. This will be an important means of doing good; respecting whose importance, indeed, too much could scarcely be said. You will probably be put in possession, in a year or two, of the means for establishing several schools. At the outset you will not be able to open more than one or two. As the French language will be used in these schools, the requisite books of the right character must be sought for in France. The time may come, and doubtless will come, when such books will be published in Hayti.

But you must keep in mind, my brother, that whether you preach to the grown people in the public meeting, or impart instruction to the children and youth in the school, the great object and end should be, to enlighten them in the knowledge of CHRIST and his gospel, that they may be saved. Without this, nothing worthy of your desires and hopes, as an ambassador of CHRIST, will be accomplished.

There are two ways of destroying a false religion. One is, to overthrow it by argument or by ridicule, and leave nothing in its stead, save a cold and cheerless, and often a malignant, infidelity. The other is, to supplant error by substituting truth. This is to be your course. You may say that anything, or even nothing, is better than the gross errors of superstition. However that may be, your work must be to guard against both superstition and infidelity, by occupying the soul with the glorious truths of the blessed Gospel of CHRIST. Your work is not *negative*, but

*positive*, not *destruction*, but a new *creation*. Or if you labor to destroy, it must only be that you may *build up*. On this subject let your mind be firmly made up.

If called, as you will probably soon be, to organize a church, be judicious and careful in all that you do. Be not precipitate in admitting to the privileges and relations of a church. Better, infinitely better, to have a church of ten decided Christians, than of a hundred doubtful converts. You must be careful on this point. You are going to labor among a people eminently susceptible, if I may so say, of religious impressions. The African race is a race of strong affections, if I have not misjudged them. Among the less enlightened, less disciplined and civilized classes, the heart is stronger than the head; the affections are more powerful than the *understanding* and the *reason*. It requires great discrimination to deal properly with such people. Be prudent on this point. You may learn an affecting and instructive lesson from not a few churches in some of the West India islands, and also in our own country. See that suitable office-bearers be chosen in the churches you form, and do not fail to maintain a scriptural discipline, for the honor and prosperity of the Gospel.

3. OF THE PEOPLE AMONG WHOM YOU PURPOSE TO LABOR. They are of various origin, though in an overwhelming degree *African*. And the black race is far more numerous than the European, or the Africo-European. But this fact does not concern your work. You do not go to Hayti to preach to the inhabitants because a great majority of them may be of African origin, and of a dark complexion. It is not because the people of that island are, a portion of them, *white*, a larger portion *colored*, and the largest portion of all *black*; but you go to preach the Gospel to them because they are *men*, because they need the Gospel, and because CHRIST died for them. This is the simple, and yet grand object of your mission. Most happy, indeed, will be the effects, if the Gospel, as preached by you and by others who hold the like "precious faith," be made the power of GOD and the wisdom of GOD to the salvation of many souls. One of those effects will be seen in the growing elevation and prosperity of the people. But your great work, nevertheless, will be to *preach the Gospel*.

Respecting the character of the people of Hayti, you know far more than we do. If there be a large amount of superstition, infidelity, ignorance, and immorality, you know the causes of those evils; and you know what, and what alone, can overcome them. The people of that island have had little chance, for these three centuries and a half, to know the true Gospel. It is not wonderful that they are what they are. It is rather matter of astonishment that they are not worse. We cannot but hope that they have passed the *apogee* of their degradation, and that a brighter day is coming.

4. OF THE COUNTRY AND ITS GOVERNMENT. You return to the favorite island of the great Discoverer of this western hemisphere—to the best, and in some respects, the most important of all the islands\*in the West India Archipelago. Hayti is a large and beautiful island. Its pleasant mountains and valleys; its fruitful plains; its numerous rivers, and rivulets, and bays; and its climate, so extensively softened, and rendered agreeable by the breezes of the ocean, make it both a delightful and a healthy place of residence, at least in many parts of it, during all seasons. It is a land of luxurious vegetation, of magnificent forests, of splendid flowers, and of

abundant and delicious fruits. Nature, or rather Nature's God, has designed it to be almost another Paradise. But, alas! it bears also the curse which fell on Eden of old; for sin has entered and polluted it. And whilst we may say of it, that

"Every prospect pleases,"

we are compelled to add—

"And only man is vile."

That large and populous island has seen, as you are aware, many changes, and several dreadful revolutions within the last fifty years. The scenes of blood through which it has passed have, very naturally, injured the character of the people. But time, or rather, to speak more correctly, the progress of better political principles, and above all, the progress of a pure Christianity, will modify that character. Notwithstanding the adverse influences which they have had to encounter, the people of that island have made great progress, we have been told, in the knowledge of correct opinions respecting government. Emerging from colonial dependence and vassalage, they have tried various phases of government—monarchical, dictatorial, and republican. At present they have a *constitutional monarchy*. Of its nature and character you are better informed than we are.

But your work, my brother, is to preach the Gospel, to instruct the people in the things which concern their everlasting salvation. You will have nothing to do with the political affairs of the island. Higher and nobler work is yours. There are nearly, if not quite, nine hundred thousand souls in that great island, for whose spiritual interests you are to feel a deep concern. You will apply yourself to them. To the "powers that be," Christianity enjoins obedience and respect, whatever they may be. In its prevalence is to be found the only sure and peaceful remedy for all the political evils of the world; for it teaches both rulers and the ruled their appropriate and reciprocal duties.

You will attend to your own proper work, my brother, and if insuperable barriers to its prosecution should be thrown in your pathway, you must retire to fields where you can labor for CHRIST. We are not without solicitude for you, but we trust that the GOD of all grace and power will be your guide and shield. If difficulties be interposed, be kind, be patient, be firm, be prudent. You have the instructions and examples of the SAVIOUR and the apostles to illumine your path. Pray much for those who are in authority, and let them see in you, and in those over whom you may gain an influence, an exemplification of the benign principles of Christianity, which certainly inculcates obedience to the powers that be, so far at least as that obedience is compatible with the clear demands of duty to God himself. Commit your way unto the LORD, and He will guide your steps. Maintain a conscience void of offence. Act wisely, prudently in all things, and prosecute your work with diligence and faith in God. You will have the prayers of many who feel an interest in you, and in your work, that God would protect and bless you.

5. And, finally, OF THE BRETHREN WHO ARE LABORING IN THE SAME FIELD. You go forth as a Missionary of a Society which embraces in its membership, and even in its Board, Christians of all the greater, and many of the smaller, branches of the one true Church of CHRIST in these United States. You will find in Hayti some five or six, if not more, missionaries engaged in the work. These brethren belong to different religious bodies. Several of them are in the service of the Wesleyan Mis-

sionary Society of England. One is in the employment of a Baptist Missionary Society in this country, and one is a Missionary of our own Society. All these men, so far as we know, are most worthy men. You are a Baptist, whilst all of them, with one exception, are pædobaptists. You will all have enough to do, even if your number were fifty-fold greater than it will be for many a day to come.

In these circumstances, amid the trials and even perils of the work in which you are about to engage, I need not remind you, my brother, that you must maintain a truly liberal and charitable spirit towards all Christians, and especially towards those who differ from you on certain doctrines and practices, which, whatever we may think of them, are not to be compared, in respect to importance, with those in which we all agree.

The Board will expect you to follow your own convictions in all your teaching; but they expect and enjoin that you treat with respect the convictions, equally conscientious, of your brethren, who are laboring in the same field. There can be no true Christian union which is not founded in mutual respect among Christians for each others' conscientious opinions on all subjects. And certainly it ought to rebuke all disposition on our part to claim to be exclusively right in our opinions, and to underrate those of others, when we cannot but know that among those who differ from us, there are men of as much learning, as much zeal, as much devotedness to the Master's service, and as much holiness of life, as there are among us.

Cultivate, my dear friend, a spirit of brotherly love. Avoid controversy with brethren; live in peace and harmony with all who love our LORD JESUS CHRIST; although they may differ from you in some things. Oh! how precious is the union of all true Christians in CHRIST, their common Head! How precious you will find, if you seek it, as I am sure you will, the fellowship of Christian brethren in the field to which you are going!

Be kind, then; be courteous to all who differ from you. Help your brethren in all their labors, sympathize with them in all their trials and sorrows, and maintain the unity of the Spirit in the bonds of peace.

But we must bring these instructions, or advices rather, to an end. They are general, as, from the circumstances of the case, they must be. We have no personal knowledge of the field to which you are going. Seek the best counsel you can find from your brethren on the ground, when you feel yourself embarrassed. Above all, look up to the "Father of lights," who gives wisdom to them that ask it.

To HIM we commend and commit you. May He go with you, protect you, enlighten you in every path of duty, give you wisdom, and enable you to do your duty and His will, even until death, and then give you a crown of life! We know not what is before you—what trials you may be called to endure—what difficulties you may be called to meet in the field to which you are going—a field in which we have long felt a deep interest; but if CHRIST go with you, and dwell in you by His grace and Spirit, all will be well. To HIM, to HIM we again commend you.

---

## Progress in Canada.

Our friends in Canada are evidently gaining strength and courage in the good work. To say nothing of the journals published at Montreal, which have relation to the work among Romanists, it is an interesting fact that two monthly papers are now published at *Napierville*, in Canada East, under the auspices and direction of the Grande Ligne Mission. Both these journals consist of eight pages quarto, or small folio, with two columns on a page, and resemble in some respects the *Archives du Christianisme* published at Paris. One of these papers is in the French language, and is entitled, *Le Semeur Canadien*. The other is called *The Grande Ligne Mission Register*. May they both prosper and be a great blessing to many, and stir up the hearts of all who read them to take a great interest in the noble work in which that mission is engaged. From the latter of these journals we give the following little article, which bears the title of a

### CONVERSATION BETWEEN A PRIEST AND A FARMER.

(Held in the month of March.)

*Farmer.* Sir, I am come to speak to you of important matters; I wish to lay before you some doubts which I have upon the Romish religion. But before hand, I have a book with me, and I should like to know if it is good. (He shows to the priest a New Testament, one of Sacy's.)

*Priest.* (After reading the title.) Without doubt it is a good book.

*Farmer.* I can then read it?

*Priest.* To tell the truth, that ought not to be allowed, except to priests; but for some time past it has been useless to forbid the reading of it, it is of no avail. You may read it.

*Farmer.* Now, Sir, allow me to ask you some questions. In the first place, I would ask you: is there a purgatory? If so, in what passage of the Scriptures do we find it?

*Priest.* There is a passage which is quoted in favor of purgatory, and which seems to prove it; it is Matt. 5: 25, 26. But it is not very clearly proved; its existence does not appear very sure from the Scriptures; nevertheless, since the Church has established it, we must believe that there is one.

*Farmer.* Do not the Scriptures tell us that there is but one Mediator between God and man, which is CHRIST JESUS? In this case why do we pray to the numerous saints? Do we not make them mediators?

*Priest.* Certainly JESUS CHRIST is the only Mediator with God; and if you address yourself to JESUS CHRIST, you do well. As to praying to the saints, that does neither good nor evil.

*Farmer.* Why, in our Church, do they distribute bread alone at the communion, while the priests take both bread and wine?

*Priest.* It was an ancient custom to partake of the two, but the Church, for good reasons, has judged proper to give bread alone.

*Farmer.* Are the prayers for the dead, that the priests make us pay so dearly for, good for anything? Would it not be better to keep this money for the living?

*Priest.* I must say that they are of little, even of no use in a great number of cases; but it is a custom in our Church, and we ought to respect it. But, my friend, we have talked enough about these things; you must go to confession; a good confession will dissipate your doubts and set all right with you. Come, come.

*Farmer.* Sir, wait a little; I did not come to go to confession; I do not wish to go; nor will I either to-day, or to-morrow, or the day after, confess to you.

Such is the substance of a conversation which took place a few weeks since between a Canadian Farmer of the Grande-Ligne, belonging to the Romish Church, though knowing some of its errors, and the Priest who blasphemes the Bible, and actually curses those who, because they have read it, have thrown off the degrading yoke of Popery.

---

### Reports of Missionaries among the Irish.

BOSTON, MASSACHUSETTS.—Our evangelist among the Irish in this city states; “During the last month, in my visits from house to house, I was permitted to give instruction to about three hundred persons; the majority of whom were Roman Catholics, and listened to me, I am happy to say, with quiet and respectful attention.” After mentioning two exceptions to this favorable reception of his visits, the writer continues: “In other places I feel at times encouraged by the fact that my labors appear to create a permanent spirit of inquiry. Often a Bible is produced, which proves to have been received from the tract distributors, and which, in many cases, is carefully kept secret from the knowledge of bigoted men. Thus, on the 20th instant, I read to a family, whom I had often visited before, the first chapter of 1st Timothy, adding a few plain remarks on the passage, ‘This is a faithful saying;’ when the woman of the house rose, and approached me to see where the passage occurred. She then retired to an adjoining room, brought out a Bible wrapped up in her apron, requested of me to mark the chapter, and then returned it to its place.”

PROVIDENCE, RHODE ISLAND.—Among other interesting cases of conversion among the Irish Romanists in this place, our missionary reports the following: “I have frequently visited a young man who is now on his death-bed; he has long been ill of consumption, and for a good while past has been enabled to rely solely upon CHRIST for the salvation of his soul. We have had many precious seasons in studying the Scriptures, and in prayer and conversations.” In general terms, this laborer adds: “I am beginning to expect great things in this place. In some instances I see not only an increased disposition to friendship, but also evident proof that the views advanced have been received; and in many places where the name of Romanism is still maintained, its errors are gradually rejected.”

ROCHESTER, NEW-YORK.—“I have established two prayer meetings, and they are very well attended. Last Sabbath evening we had with us four converts from Romanism, two of whom I have been instrumental in rescuing from error. There are three more Irishmen who have recently been converted. All of these give evidence of true conversion. I have under my care five more individuals who are reading the



Scriptures. There are several families who, whenever I call, collect together some of their neighbors, and listen with the deepest attention, especially when I am reading the Irish Bible."

OSWEGO, NEW-YORK.—"During the past month," says our missionary at this place, "I visited the dwelling of 287 Roman Catholic families, and was permitted to pray with ninety of them. While thus engaged, I had many very interesting and profitable conversations with individuals, a number of whom need only a little more moral courage to enable them to take a decided stand."

NEW-YORK CITY.—"During the last month my visits have been principally confined to that portion of my district which is bounded by the East River. I find more interest in the subject of religion manifested in this locality than I had anticipated; and this is mainly owing to the laudable labors of 'Dock Preachers' and lecturers on temperance, who exhibit the truth here on almost each succeeding Sabbath. I visited here the first day a house near the Dry Dock, in this place, which is occupied by a respectable family which I was immediately informed by the owner had recently renounced the errors of Popery. He employed two Irishmen; one of whom is reading 'Kirwan's Letters,' and studying his Bible. I made eleven visits in that block, and was everywhere kindly received. During one of these visits, as I was engaged in reading to the family a passage of the Gospel, a young man rushed into the room, and exclaimed, 'Why do you suffer this devil of a turn-coat in your house?' and turning to me, he asked with a sneer, 'What does your fine Protestant Bible teach, sir?' 'It teaches you and me, sir,' I replied, 'that we have immortal souls, which after the death of our mortal bodies, must be for ever either happy or miserable.' I then proceeded to explain the passage about which I had previously been conversing with the family, adding, 'And this is what we were reading when you thought fit to come in and interrupt us.' 'Indeed, then,' he answered in an altered tone, 'I am sorry I have interrupted anything so good, and I hope you will excuse me.' We walked out together; we talked a great deal on the subject of religion; and that man accompanied me to church last Sunday.

"In conversation with four or five of my countrymen, (Roman Catholics,) in — street, a few evenings since, two of the number, well educated men, declared that if what I had said respecting their faith were true, it was the most superstitious religion in the world. They had evidently awoke suddenly to the importance of immediate effort for the discovery of the right way. I gave them three tracts, entitled 'Character of Romanism, as developed in History.' After I had parted from them, and proceeded a short distance, one young man of the number came running back to me, shook me warmly by the hand, declaring that he had long entertained doubts of many of the doctrines of Romanism, but was now fully convinced that it was the duty of every one to forsake a Church which had so miserably misled the people. We then entered into a pleasant conversation, during which the young man professed a firm belief in the merits of CHRIST'S atonement only, for the forgiveness of his sins; and went on his way rejoicing."

Another missionary, who labors more particularly among the Irish emigrants just landed at our port, speaks quite encouragingly of the state of religion among many of them who are Protestants. He mentions the following incident. "Conversing with a party of emigrants who were waiting for the evening boat to Albany, on their

way to the West, I asked an old man of the party if he could read Irish. 'Oh! indeed,' said many of them, 'he has often read it to us in the winter nights.' He had his Irish Testament in his box with him, and was a teacher of Irish for the General Assembly, in the county Galway."

PHILADELPHIA, PENNSYLVANIA.—While aiming at the spiritual good of the class of the population under their influence, our missionaries are often successful in greatly promoting the domestic peace and comfort of families, by reforming the drunkard and educating the neglected children. "I have been so fortunate," says one, "as to settle the domestic broils of one family, bringing them to perfect reconciliation, by my remonstrances and advice. You would be comforted and encouraged, could you see the parents and children who come to my Sunday school, and there read and hear the word of God. It is increasing in numbers and in interest. I frequently call upon the parents to pray and read the Scriptures with them."

BALTIMORE, MARYLAND.—"I preached lately at Dr. M——'s church, when there was present a young Catholic student from college, who called the next day upon Dr. M——, and opened his mind to him, saying that he could never consent to receive ordination until his mind should become better satisfied upon some points. A young woman who was present last Sabbath at a church where I preached, also became convinced of the errors of Romanism, and openly declared her renunciation of it."

OHIO.—A missionary in this state relates the following incident as having recently occurred there. "In the village of —— there died a man who had renounced the Roman Catholic Church. He requested, shortly before his death, that he might be buried in the Roman Catholic burying-ground, where some of his relatives lay. Accordingly, a grave was prepared, and the funeral procession proceeded to the place of interment. They were met by the priest—who was a foreigner—with a band of ruffians, determined to prevent the corpse from being put into the grave prepared for it. The indignation of the Protestant community was so roused at this outrage that they drove the foreign hireling, with his followers, from the ground, and deposited the body in the grave. But Popish intolerance was not satisfied; and the same priest and his band returned at night, disintered the body, and buried it, as we do our horses, in the woods. The Protestants restored the body to its chosen resting-place, but were obliged to guard it from further outrage. This was the second occurrence of the kind in this community."

---

## Foreign Field.

### Belgium.

The following letter was received in answer to one which we addressed to the Corresponding Secretary of the Belgium Evangelical Society, a few weeks since, enclosing a sum of three hundred dollars: one half for the Flemish Chapel in Brussels, of which the Rev. Mr. Van Maasyk is pastor; and the other half for the Chapel at Charleroi, of which the Rev. Mr. Poinsoit is the minister.

BRUSSELS, June 10th, 1851.

*Much Honored Brother*,—I have received the three hundred dollars which you have had the goodness to send me from the American and Foreign Christian Union; and our treasurer has remitted to Mr. Van Maasdyk his portion.

Please present our thanks to the Committee who has been so good as to vote assistance to us. Of assistance we have much need; we have for a long time been painfully embarrassed by financial difficulties—and these difficulties seem to increase, instead of diminishing. Nevertheless, we are not discouraged; the LORD has already so often made us see His deliverance, so that we do not wish to doubt His paternal solicitude for our Society. Besides, His own work is concerned—a work which He impresses every day more with His seal. Certainly, He does not breathe upon the dry bones of our land by His HOLY SPIRIT that He may withdraw the external means by which the work which He himself has undertaken may be maintained and prosecuted.

But we are placed as watchmen, to watch over *all* the necessities of the work, and to call for aid; always looking above, and sometimes looking, at the same time, to the liberal hand of our brethren. It is for this reason that we look to you, dear American brethren, without fear of being indiscreet, and even begging you with earnestness to come to our assistance. At the end of the month, which is the epoch of our payments, we need more than £500 sterling, (or \$2500,) and we have scarcely £100 promised.

Our annual report has been retarded three months this year, because our term has been lengthened to fifteen months. As soon as it shall have appeared, I will send it to you. Every month, the journal entitled "The Belgian Christian" gives intelligence of our Society.

We shall be much rejoiced to see you here when you come; and we earnestly desire that some of our American brethren should take the trouble to visit and examine on the spot our field of labor, in order that they may themselves speak of them to their fellow-citizens.

Please receive, dear and honored brother, the assurance of my sincere devotion and respectful affection.

LEONARD ANET.

REV. DR. BAIRD.

---

### Mission in Auvergne, France.

The following is an extract from a letter recently received from our missionary, the Rev. Mr. Trivier, who is laboring in the province of Auvergne. It is dated February 17, 1851.

The LORD has kept me in the house by a serious sickness, which lasted near five weeks, and which was preceded by a period of discomfort of more than a month; but which did not, however, oblige me to interrupt my work. Now I give thanks to GOD, that he has sent me such an improvement of health, that I was able yesterday to preside at our two meetings, without too much fatigue.

I have been obliged to remember that even the hairs of our head are counted, in order not to give way to the *ennui* which the interruption of my occupations caused

me; but God gave me this satisfaction, that during all this time our meetings were interrupted but on two Wednesdays. Mr. G\*\*\*\*, Mr. C\*\*\*\*, Mr. B\*\*\*\*, and a young colporteur of the Evangelical Society of Geneva, who happened to be at this place, have been able, in turn, to edify the persons who have continued, in pretty good numbers, to assemble. I had the joy of being able to hold conversations with the persons who came to visit me during my illness, which gave me reason to hope that many souls are approaching more and more near to the LORD.

In a letter begun about the commencement of January, and which my weakness prevented me from continuing, I said to you: "Since my last letter, (of December 3d,) new circumstances have manifested themselves, which have led into our assemblies many persons who had previously never even heard of them. There was delivered during all the month of December an extraordinary series of sermons in the Romish churches, on the occasion of a Jubilee at this place—sermons delivered by Jesuits and Capuchins. The excitement which these produced in the city induced many persons to come to our evening meetings especially. Although the jubilee is finished, a pretty large number of these new-comers show themselves assiduous in coming back. May GOD touch their hearts, and make them know the salvation which He has prepared for us in His Son JESUS."

Among those who began to come in the evening, in October, upon the occasion of the council, several have come also, for some time past, to the Sunday morning service, which is entirely consecrated to edification, and which is openly held. The attendance at our meeting, during these last circumstances, seem to indicate in those who take this step a certain desire of instruction, and a kind of determination to brave the opinion of the world.

February 18th. Brother C\*\*\* thinks, as I do, that during the phase which the work at this place wears, it would be useful, and even necessary, that I should be seconded by some one. There come to our meetings many persons who need to be met on going out, and with whom it would be advantageous to hold conversations, and to become acquainted. I have often pressed our friends of this place to do this; but none of them has yet felt the courage to do it. It is very difficult for me to do it myself; for I am always surrounded after service by several persons, who detain me for something or other. Brother C\*\*\* has had the goodness to write to you on this subject; for a letter that I received from him last week acquainted me with the fact that you had associated with me brother B\*\*\* for about two months. It is the most agreeable thing I could wish, and I express to you my great gratitude; but our friend B\*\*\* thinks his presence necessary at B\*\*\*. We have determined, in talking over this measure, that three or four days spent twice a month at B\*\*\*, would barely suffice; but he would prefer residing there entirely. He must have addressed remonstrances to you; but he will come to this place if you let him know directly that it is the intention of the Committee.

Several of our friends make slow progress; but still they make progress in the knowledge of the evangelical doctrine. They especially do not lack zeal in speaking of what they know, and they astonish the most learned Papists. Here are some facts.

Mrs. D\*\*\* works in a manufactory of vermicelli; she lets slip no occasion of speaking of the Gospel. Gifted with remarkable intelligence, she knows how to make herself listened to. She drew the attention of her companion one day to

some passage in the 10th chapter of the Epistle to the Hebrews, and drew from it the conclusion that the mass was a falsehood. This companion having gone to confess herself, asked her confessor if the New Testament was a good book, and if she might read it. He answered her that the reading of this was undoubtedly very good. But, said she to him, I have read several passages where it is said that JESUS CHRIST was sacrificed but once; and is he not, nevertheless, also sacrificed in the mass? "And who made you notice these passages?" "It was a person with whom I work." "And who is this person?" "It is Mrs. D\*\*\*, who goes to the Protestants." "Oh! if it is so, I forbid you to read the New Testament: you would lose yourself in reading it." And the person who heard her confessor speaking thus, did not understand that he was afraid of the Gospel, and that he had serious reasons for that.

The wife of our friend N\*\*\* continued for a long time to frequent mass at the same time with our meetings; the remains of habit held her yet, to a certain degree, attached to this superstition. She had to study a long time the word of God, to be convinced in her heart. The example of her husband was also a powerful means, of which the LORD made use to do her good. As this dear woman was ill at ease in her heart, because she had a vague impression that she was offending God, her character became irritable: she got angry often against her husband, but he answered nothing, or else answered her with a calmness to which she was not accustomed. This manner of acting affected her deeply; and she has since avowed to her husband, that often after having sought a quarrel with him, and when he had gone out, she wept, asking of God a change of heart. He has answered her; and now the feeling of her utter spiritual misery inclines her to place her confidence in her SAVIOUR, rather than in all the superstitions of which she was so long the slave.

If I am rejoiced by facts with which I occasionally meet, there are others which, without discouraging, cause me a certain degree of astonishment. In the month of October, after a meeting on Sabbath evening, which had been very well attended, a gentleman accosted me, to ask me at what hour he could see me at my house the next day. He came at the appointed hour; he was in the greatest enthusiasm, because of the sermon he had heard. He protested with energy that he wished thenceforth to follow the Gospel. He told me he had a son twelve years of age at a school in this town, and that he wished me to undertake his religious instruction. I endeavored in vain to moderate his ardor, representing to him that it was necessary for him to study the Gospel carefully, in order to act only with full knowledge. He left me. Alas! I have seen him no more.

On Christmas a mason named L\*\*\* was returning from our morning service to his house: he met one of his friends. "Whence do you come?" asked this friend. "I have been listening to the preaching of the Gospel." "Oh, you seem to me to be like myself, and not to occupy yourself much with religion." "It has been, unfortunately, but too much so; but now, by the grace of God, I am occupying myself seriously with it; and I find in it so much pleasure, that I should desire that all my friends knew what I know at present." The friend asked the day and hour of the meeting. L\*\*\* told him it was held that very evening. After the meeting, L\*\*\*, having turned, found him seated behind him; as he shook hands with him, he saw him burst into tears. "What is the matter?" said he. "Oh," said his friend, "what I have just heard, is *too* beautiful; how happy I am you led me here!" We have never seen this man since!

An agent for pianos, named L\*\*\*, had been brought to our meetings during the course of the summer, by neighbors. He came back with the greatest assiduity; he bought for himself a Bible and a collection of hymns. His wife, who at first had accompanied him, retired promptly, and began to persecute her husband, in order to prevent him from coming to our assemblies. He resisted for a long time, but at last he yielded, and for three months we have not seen him. He appeared, nevertheless, to love the Gospel; for he never traveled without taking the New Testament with him.

Now, here is what I had determined with respect to private meetings. There is one on Sunday evening, instead of service. I used to count there about twelve or eighteen persons. There was another on Thursday, at a shoemaker's; and another yet on Friday, at Mr. N\*\*\*'s. At the first there were from four to six persons; at N\*\*\*'s, three or four. The same persons were at these two private meetings. These have been interrupted during my illness, and I expect, if it be possible, to resume them next week.

---

### **An Interesting Meeting in relation to the Foreign Work.**

Our readers have seen in another part of this number of our Magazine the INSTRUCTIONS which were given by the Board to the Rev. Arthur Waring, previously to his departure for Hayti. The meeting was a very important one, and well calculated to deepen the interest which our friends feel in the work of the Society.

The Rev. Dr. Dowling presided. The Rev. Truman Osborne, of Philadelphia, and the Rev. Dr. Lewis—both Presbyterians—led in the devotional services of the occasion. The Corresponding Secretary for the Foreign Field read the Instructions, and afterwards made an address on the nature, extent, and promises of the work in which the Society is engaged.

The Rev. Dr. Dowling gave the parting remarks to the Missionary, and bade him farewell. The Missionary then expressed his thanks for the great kindness which he has received in this country, and asked the prayers of Christians in behalf of himself and of the difficult work which he returns to Hayti to prosecute. For ourselves, so great is our solicitude for Mr. Waring and his mission, that we cannot but beg our readers to remember him with much earnestness at the throne of Grace. The times are far from being good in Hayti. The heavens are overcast; but the LORD can do His will there as well as everywhere else.

---

### **Evangelical Religion in Lyons, France.**

(Concluded from July number, page 233.)

Being called to the office of a deacon, he so performed the work committed to him, that he "purchased to himself a good degree, and great boldness in the faith." For a series of years he devoted himself to evangelical labors, from house to house, among the laboring population of Lyons and its suburbs; and it was in that work that he was aided by the contributions of ladies in New Haven, through the Foreign Evangelical Society. Of the success with which he labored there are many living

witnesses. The same work of visiting the poor in their dwellings, to do them good, and to lead them to the knowledge of the truth, and the steady growth of the Evangelical Church, and especially the fact that the success of the Gospel has been so marked among the working population, must be referred in no small measure to the diligence with which this particular kind of agency has been employed.

I have already referred to the origin of the Evangelical Society in Lyons. From the age of the Reformation Protestantism has never been extinct in that city; and when, under Napoleon, the Protestant remnants in all parts of France, after so many ages of oppression, obtained not only a legal toleration, but the more doubtful benefit of being organized by law, and placed upon the footing of a state establishment, the Protestant Church in Lyons was one of the most considerable in the empire for numbers, wealth, and the social position of individuals connected with it. But the method in which the Protestant Churches of France were governed under the arrangements made by Napoleon, and the ties which bound them to the civil power, were most unfavorable to the revival of Evangelical doctrine and piety. Of the two co-partners who occupied the pulpit of the "temple" in Lyons about the year 1830, one was the now celebrated Adolphe Monod. The character of his preaching—sound, earnest, commending the truth with all its pungency to the consciences of men, gave offence to the juncto of aristocrats who, under the name of a consistory, managed the affairs of the Church; and finding him quite untractable, they deposed him from his office. The revolution of 1830 having opened a new hope of religious freedom, he ventured on the enterprise of gathering an independent church—independent of the State, and independent of external control. A little handful of his former hearers, valuing the Gospel more than the Church of their fathers, adhered to him, and have been to this day, in respect to pecuniary resources, the principal support of the enterprise. Mr. Monod soon found that the new church was to be increased, not so much by bringing back the degenerate Protestants from their Rationalism to the simplicity of the Gospel, as by conversions from among the Roman Catholics. Thus his enterprise became from the outset a work of evangelism among the manufacturing population of the city, and its crowded suburbs. Into that field of labor he entered with great zeal and great success. And when, on the removal of Mr. Monod to Paris a few years ago, he was succeeded by Mr. Fisch, the work went on with undiminished prosperity.

As to the present state of the work, the following facts may give a sufficient representation. There are now in the city and suburbs four chapels in addition to the original, or Mother Church, which I attended. One of these additional chapels,—that in the municipality of *Croix-Rousse*—is occupied by a distinct church, with its own pastor. The other three may be described as stations, or preaching places of the city mission, which these excellent people are so zealously prosecuting. In the five chapels no less than eighteen meetings are held every week. It is found that each new place of worship becomes a new centre of evangelical influence, gathering around it the affections and zeal of the church members in the quarter in which it is established, and stimulating them to more activity among their neighbors. Four ministers of the Gospel, including the pastor, several "evangelists," the successors of my friend Mr. Moureton, visiting from house to house, for the purpose of making the Gospel known to the destitute; and I know not how many colporteurs or venders of books are constantly employed. One of the institutions maintained by the church is an In-

firmly, where the needy are received in sickness; and this is found to be an important means of evangelization. From January to November, in 1850, the number of persons received to communion was fifty-two, of whom forty-three were converted Roman Catholics; and sixty-two were at that time candidates for admission to the Lord's Supper. The total number of communicants at the date last mentioned was 440; and about 2500 persons were more or less directly connected with the Evangelical community.

I think that in these facts the ladies who formerly contributed to aid the good work in Lyons will find evidence that their coöperation was not in vain. Rarely have I enjoyed anything more than I enjoyed my visit to that missionary and apostolical church. Nor do I know where to look for a more satisfactory representation of the ideal and primitive Christianity than may be found in the city which was made illustrious so long ago by the labors of Ireneus, and by the martyrdom of Pothinus and Blandina.

With respect and Christian affection, your friend and pastor,

L. B.

---

### Notices of Books.

Among the various editions of the Scriptures published of late, the most convenient and desirable, within our knowledge, is COBBIN'S ILLUSTRATED DOMESTIC BIBLE, recently issued in this city by S. Hueston, 139 Nassau-street. From personal study, since the brief notice made of it some months since, we have found it to combine nearly every advantage of illustration and exposition that could be wished for in the same compass, and under the same general arrangement. We should be glad to learn of its admission into every family that receives the *Christian Union*.

The third volume of the translation of HUMBOLDT'S COSMOS has been published by the Messrs. Harper. The store of information, in almost every branch of natural science, embodied in this renowned work, is truly wonderful. It is the invaluable product of indefatigable labor and unexampled activity; and will, doubtless, be the most enduring monument of its author's fame.

We have read with much interest, during a few hours of necessary relaxation, the volumes of "IK. MARVEL," published by C. Scribner, of this city: REVERIES OF A BACHELOR, and FRESH GLEANINGS; and have not wondered at the wide popularity of this writer. The freshness and simplicity of his style give novelty to the most homely themes. In the former of these books there are paragraphs of pathos and beauty seldom equaled.

The Rev. Mr. Bogen, of Boston, is the author of a useful little book, entitled THE GERMAN IN AMERICA; containing valuable hints for the benefit of the German immigrant, appended to which is given the Constitution of the United States, &c. The whole in German and English, on opposite pages. We have seen a strong recommendation of this publication from our distinguished Secretary of State. It certainly deserves extensive circulation.

HARPER'S MAGAZINE for July contains a large proportion of substantial, instructive articles, on the literary and scientific topics of the day, with its usual variety of lighter subjects.

CARL; OR, THE YOUNG EMIGRANT, is an interesting tale for youth, attributed to the author of "FRANK HARPER." It is published by the American Sunday-School Union. For sale in this city by J. C. Meeks, 147 Nassau-street.



## Movements of Rome.

The following extract from a letter of an American gentleman, now in Europe, will give our readers a view of the state of things in Italy. Things there can scarcely be worse. The letter from which the extract is taken was written at Florence, under date of the 16th of June last, and addressed to the editor of the *American and Foreign Christian Union*. The writer says :

But what can be said of Italy ? I have visited Genoa, and Leghorn, and Rome, and Naples, in neither of which have I seen anything to encourage the hope that a better day has dawned there yet. Nothing can exceed the exactions which the church and the government make upon the unhappy people ; and nothing this side of gross Heathenism can exceed the infatuation of the priests, the cardinals, and the Pope himself, after miracles and saints, and processions. In Rome things can scarcely be worse. The weakness of the Pope is in every man's mouth ; whilst the cardinals are detested almost as much as they are feared. No man feels secure if he has even breathed a word against the government, or who cannot present at once a certificate from his priest, as having been to confession within a given time, and of his attachment to the church and government. Mr. —'s account of things in Rome is sad enough, so far as the Roman people are concerned. He is much encouraged in his work. The only thing that really gives security to any man now in the Roman States is a *passport* from some foreign country whose flag is respected. Citizens of Rome, who wish to leave the city, and especially the Roman States, are annoyed beyond all endurance. This applies to *women* as well as to men. Mrs. — wished to take her nurse to Florence with her. But she must have a passport. This could not be obtained, because it was found on examination that some one who bore the name of her (the nurse's) husband, had been engaged in the revolution. She must prove that she was *not* the wife of *that* man ; and then her priest must testify that she has been at confession. But her home was in Tuscany ; and she had no priest in Rome. Letters had, therefore, to be written ; and finally she could not get a passport. Mrs. — could not go without her ; and then poor — was detained for days, with trunks packed, until at last Mr. C—, by great exertions, obtained permission for her to depart. This, Mr. — says, gives us some idea of the annoyances to which the Roman people are subject. Multitudes would leave the city and the country, on business, or to emigrate, but they dare not ask for passports, lest some suspicion should be roused, and they made to suffer. Beggary and crime are increasing fearfully ; and those who would be good subjects of the government, and good citizens, are driven to desperation by the madness of the government. How long things will remain in the present state, no one dares to predict. Two Italians were shot a few days ago for assassinating a French soldier. The Pope wished to pardon them. The French General threatened, and the men were executed. Very recently a man was sentenced to *twenty years' imprisonment* for "earnestly persuading" another man *not to smoke tobacco*—such persuasion being likely to injure the revenues of the government.

### Spalatin.

Our plate in the present number represents another of the leading characters in the German Reformation of the sixteenth century. George Spalatin, or Spalata, was a native of Spalt, in the bishopric of Eichstadt. He became a parish priest in the village of Hohenkirch, and was afterwards elected by the Elector Frederick as his secretary and chaplain, and instructor of his nephew, who was to succeed to the electoral crown. It was in this position that he became acquainted with the reformer Luther, whose confidence he enjoyed for many years. By degrees, under the influence of that master-mind, he became enlightened in the knowledge of the pure Gospel, and took his place among the advocates of the reformed faith. The friendship of Spalatin was highly valued by Luther, who long continued to correspond with him. His character is thus described by Merle d'Aubigné. "Retaining his simplicity even in the midst of a court, Spalatin, nevertheless, appeared faint-hearted in the presence of great events; and when compared with the ardent Luther, he was like his master, (the Elector,) circumspect and prudent. He resembled Statprietz, in being suited for peaceful rather than for troublesome times. Spalatin was not a man fitted for great undertakings; but he acquitted himself faithfully, and without noise, of the task assigned to him. He became Luther's friend at court, the minister through whose hands all matters between the reformer and the princes passed: and the mediator between church and state. He was generally esteemed, and had testimonies of the most sincere regard given him by the princes and the learned men of the times. Erasmus says, 'I inscribe the name of Spalatin not only among my chief friends, but still more, amongst those of my most venerated protectors; and that not on paper, but on my heart.'"

---

---

### View of Public Affairs.

The most important event of a public nature during the last month was the celebration of the Anniversary of American Independence. It was attended throughout the country with more than ordinary interest. It has exerted a happy influence in rekindling the fires of patriotism on our altars.

At Washington the ceremonies of laying the corner stone of the buildings by which the Capitol is to be enlarged took place on the 4th ultimo, in the presence of the President and Cabinet, and an immense assembly. They were of imposing character. The address of Mr. Webster, Secretary of State, delivered on the occasion, was appropriate and eloquent, and is among the ablest of the productions of its highly gifted author.

The New Postage Law went into effect on the first day of July. Its influence upon the intelligence and general welfare of the people will doubtless be very great; but it needs, and will probably receive, some emendations at an early day.

The tide of emigration to our shores from the Old World has suffered no abatement. It is rising. The number of immigrants who arrived at New-York during

the month of June was 34,403—of whom 18,347 were from Ireland, 9,323 from Germany, and 3,077 from England. The increase of the last six months over the corresponding six months of the preceding year is 49,810. The increase is chiefly from Ireland and Germany.

It is stated that a movement is on foot in Boston which will have an important bearing on the immigration—at least in that vicinity—of foreign paupers. The authorities are making arrangements to send from *thirty to fifty* of the recent importations of blind, paralytic, lunatic, and idiotic paupers, back to the Old World. Those only will be sent who have been taken from the alms-houses of England and Ireland, or who have been sent to this country by heartless landlords, to become instantly and permanently a charge upon the public charities.

In some parts of the country, particularly the Western, the Cholera has made its appearance. At St. Louis, Mo. it is represented as more severe than during the corresponding month of last year.

The flood in the Upper Mississippi and its tributaries has done much damage. The waters have risen higher on former occasions, but have never continued at the elevation which they lately attained so long. For more than three weeks the Levee of the city of St. Louis was entirely submerged, and all the stores on Front-street filled with water to the depth of several feet. For hundreds of miles along the Mississippi and the Missouri the bottom lands have been overflowed, and the growing crops have been destroyed. Business has, consequently, to a considerable extent, been suspended, to the great detriment of the mercantile and agricultural classes.

The country generally enjoys a large measure of health and prosperity. The harvest in almost all parts of the country is abundant.

The rumor that Mr. Webster, the Secretary of State, has resigned his office, is without foundation. His health is better now than it has been for a long time.

An insurrection has lately occurred on the isthmus of Tehuantepec, (Mexico,) and the Mexican government has issued a decree, prohibiting all labor and scientific examinations of Tehuantepec; and ordered all Americans concerned therein to leave the Republic.

The Bolivian government has issued a programme of a Constitution for the consideration of the people, in which, among other things, it is provided that the Catholic religion shall be that of the State,—and the liberty of the press shall be guaranteed.

In Canada Romanism is losing its hold upon the people. Meetings are publicly held there by Roman Catholics, in which the *tyranny* of the priests is exposed and denounced. The priests have become alarmed: and these meetings are frequently broken up by the violence of a mob; but they are still held, and the spirit of inquiry is promoted.

The news from the Old World is various. The commercial news at present from England is unfavorable. The number of daily visitors to the great exhibition at London is decreasing. There were present on the first day of July last 57,000 persons—a decrease of more than 10,000. What shall be done with the "Crystal Palace" when the Fair is over? is now a question which creates considerable interest. It is strongly urged to preserve it. This proposition may obtain, and the "Palace" be preserved.

The forthcoming census, it is thought, will show the population of Ireland to be now (1851) no greater than it was in 1821—thirty years ago!

France is still agitated by contending political parties. The President makes great efforts to maintain his popularity. Petitions for a revision of the Constitution, in great numbers, are sent into the Assembly. What the result of this struggle will be, time must determine.

Italy, we have shown in another place, is in an exceedingly unhappy condition. His Holiness Pío Nono is rendered most unhappy by the measures and policy of the French General Gemeau, who, with French soldiers, has possession of the Eternal City.

The difficulties between Prussia and Austria are not yet settled; and they seem not likely to be settled for some time.

Kossuth, the Hungarian exile, has declined the invitation of the American government, to come to this country. He hopes for an opportunity yet to benefit his countrymen.

At Constantinople and vicinity, a severe drought has prevailed, and swarms of locusts have ravaged the country. The crops in the central provinces of Asia Minor are destroyed.

A great fire occurred on the 10th ultimo at Archangel, by which more than one hundred and fifty houses in the best part of the town were consumed.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH  
ENDING 10th JULY, 1851.

MAINE.		Salem, A friend, . . . . .	\$ 1 00
Portland, High-st. Sewing Circle, . . . . .	\$ 37 00	Combric-street Ch. in full, to make	
Bangor, Congregational Churches, . . . . .	79 66	Rev. Jas. M. Hoppin L. M. . . . .	17 00
NEW HAMPSHIRE.		South Ch. and Society, . . . . .	52 20
Nelson, Mrs. Lydia Melville, D. W. Osgood,		Dunstable, Miss Lucy Fletcher, . . . . .	90
Nehemiah Rand, each \$3, . . . . .	15 00	A friend in Mass. . . . .	10 00
A donation by Mrs. H. H. Rand, . . . . .	1 00	Charlestown, Winthrop Ch. in full, to make	
Anonymous, . . . . .	1 00	Rev. Benj. Tappan, Jun. L. D. . . . .	80 50
Henniker, Abel Conner, . . . . .	10 00	Holliston, 1st Cong. Ch. to make Rev. Joshua	
Keene, Dr. Daniel Adams, in full, to make		T. Tucker L. M. . . . .	15 00
Rev. D. Adams, of Dunstable, Mass.		Winchendon, North Church, . . . . .	1 25
a L. M. . . . .	30 00	Boston, Young Men's Soc. for Evangeliza-	
Mt. Vernon, Cong. Ch. pr. Rev. C. D. Herbert,		tion of Italy, . . . . .	200 00
Concord, So. Cong. Ch. to make Rev. Henry		West Stockbridge, Rev. S. Bryant, . . . . .	1 00
E. Parker L. M. . . . .	30 00	Lowell, Rev. Mr. Hanks' Church, . . . . .	22 50
Hancock, Miss Anne Tuttle, 3d payment of		North Brookfield, N. Jenks, . . . . .	1 00
\$5, for L. M. . . . .	5 00	RHODE ISLAND.	
Winchester, Cong. Ch. \$12.50; and M. Ep.		Providence, Beneficent Church, Donation of	
Ch. \$10, to make Rev. Albert C. Munson,		Benj. Hoppin, Esq. . . . .	20 00
L. M. . . . .	22 50	CONNECTICUT.	
VERMONT.		3 Sincere Friends, G—N—, . . . . .	125 00
East Poultney, Cong. Church, . . . . .	10 81	New Haven, Mrs. H. F. Whitney, \$20; Ely	
Londonderry, John Gibson . . . . .	1 00	Whitney, \$5; Mr. Bostwick, \$20; Mrs.	
Enosburgh, Cong. Ch. in part, \$6.64; M.		Anketel, \$10; Mrs. Mills, \$10; Mr. Selden,	
Ep. Ch. \$1.17, . . . . .	7 81	\$10; Mr. Charnley, \$20; other collec-	
MASSACHUSETTS.		tions, \$68 74, . . . . .	163 74
Newton, Elliot Church, . . . . .	44 30	Cheshire, Rev. E. G. Swift, Donation, . . . . .	5 00
Newton Centre, Cong. Ch. to make D. L.		From a friend in Connecticut, . . . . .	50 00
Farbe Life Member, . . . . .	30 00	Lebanon, A female friend, . . . . .	5 00
		Norwich, First Presbyterian Church, Rev.	
		Mr. Arms, . . . . .	50 00
		New Haven, E. E. Salisbury, . . . . .	100 00

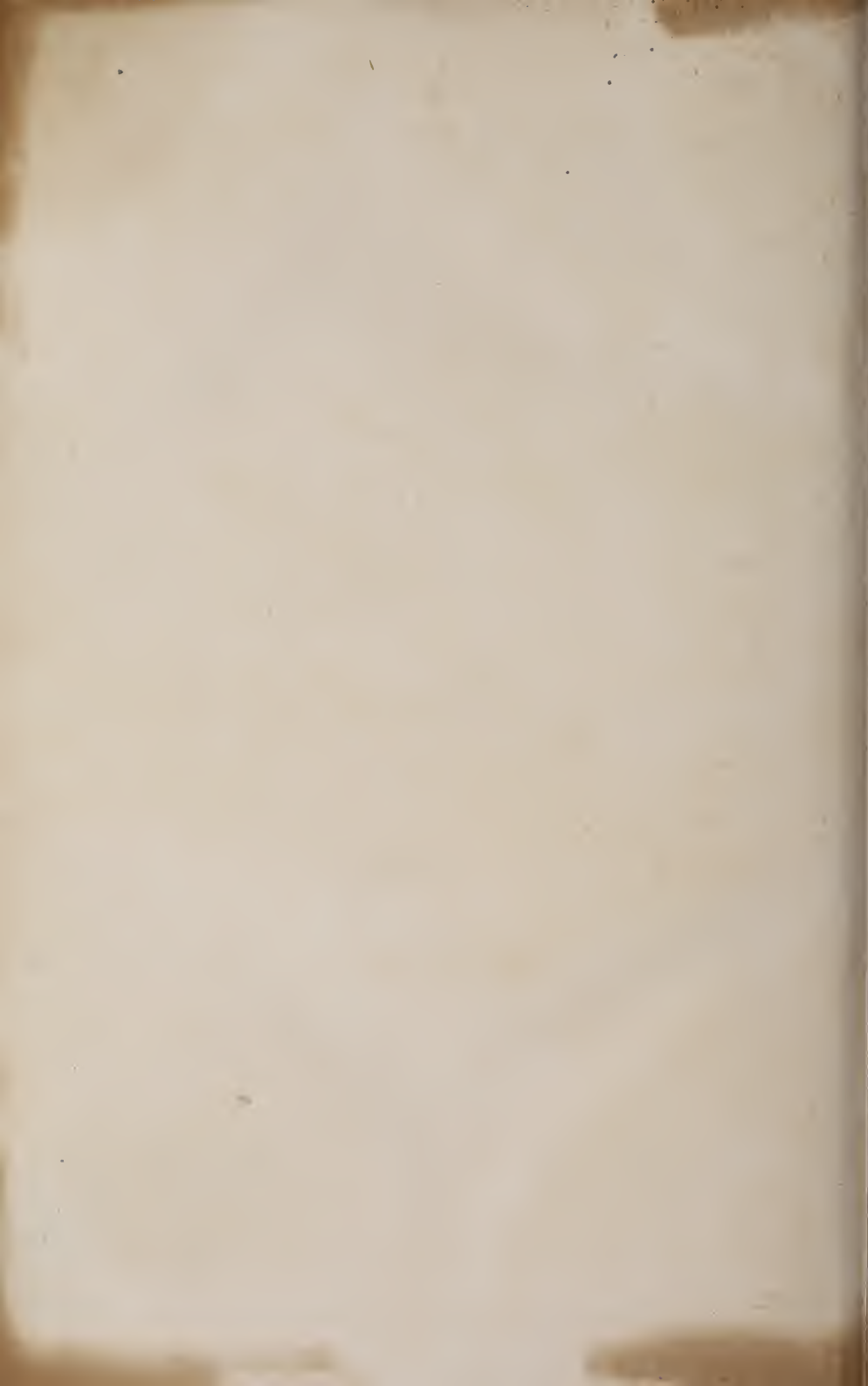
Newington, Jeremiah Seymour, A. M. . . . .	3 00	Burlington, Union Meeting in Meth. E. Ch. in part, . . . . .	5 00
Hartford, Henry Utley, . . . . .	1 00	Mount Holly, Union Meeting in Bap. Ch. in part, . . . . .	61 75
NEW-YORK.			
City, James Bogert, Jun. Esq. to make Rev. Thomas De Witt, D. D. Rev. John Knox, D. D. Rev. Thos. E. Vermilye, D. D. and Rev. Talbot Chambers, Life Members, . . . . .	120 00	Bordentown, Union Meeting in Bap. Ch. in part, . . . . .	30 00
Broome-st. Ch. A. R. Wetmore, \$20; Geo. Carpenter for L. M. \$50; Cong. Collection, \$150 75, . . . . .	220 75	PENNSYLVANIA.	
Bleecker-st. Presb. Church Ladies' Auxiliary Society, . . . . .	22 00	Chambersburg, Presb. Cong. . . . .	39 50
Several friends of the cause, . . . . .	86 00	St. Thomas, David Wilson, . . . . .	20 00
James Brown, Esq. for Brownville Mission in Mexico, . . . . .	100 00	Fayetteville, Presb. Cong. . . . .	4 75
Hudson, Ref. D. Ch. Col. \$7; Rev. J. Gosman, \$5; J. C. B. \$2, . . . . .	14 00	Mechanicsburg, Sundry Contributions, . . . . .	14 63
1st Presb. Ch. (of which \$10 contributed by J. W. Fairfield, in part for L. M. . . . .	70 50	Kingston, John Feirsvi, . . . . .	50
Fredonia, James Bassett, . . . . .	1 00	Mercersburg, Presb. Ch. to constitute Rev. Thos. Creigh L. M. . . . .	60 00
Troy, Rev. Dr. Halley's Church, . . . . .	61 19	Hunterstown, Presb. Cong. in part to make Rev. Isaac N. Hays L. M. . . . .	22 45
Brooklyn, Rev. Herman Garlick, . . . . .	7 50	Shippensburg, Presb. Cong. . . . .	23 75
Fishkill, Bequest of Jeremiah Platt, . . . . .	250 00	Lutheran Cong. . . . .	8 25
Sag Harbor, Presb. Ch. (\$5 of which additional for H. P. Hedges,) L. M. . . . .	48 51	Fairfield, Presb. Cong. to make Rev. D. D. Clark L. M. . . . .	30 03
Cato, 1st Presb. Ch. per Rev. S. S. Goss, . . . . .	8 00	Philadelphia, Ladies' 1st Presb. Church, Additional, . . . . .	18 00
Seneca, Joseph Fulton, L. D. . . . .	100 00	Young Men's Society of the 1st Independent Ch. R. S. Walton, Tr. . . . .	30 00
Owego, Presbyterian Church, . . . . .	38 73	8th-st. M. E. Ch. a few friends, . . . . .	15 00
M. E. Church, . . . . .	2 23	H. Tyler, Esq., . . . . .	5 00
Geo. Pampelle, . . . . .	5 00	Miss Mary Livingston, for school-house in Brownsville, Texas, . . . . .	5 00
Seneca Falls, Presb. Ch. in full, to make Mrs. A. McColl L. M. . . . .	2 00	Mount Hope, M. E. Ch. in part, . . . . .	9 00
Pittsford, Presbyterian Church Balance, . . . . .	5 00	MARYLAND.	
Aurora, L. Himrod, . . . . .	15 00	Baltimore, Member of Rev. Mr. Heiner's Church, . . . . .	1 00
H. Wells, \$4; Miss M. Wells, \$1; C. Campbell, \$3, . . . . .	8 00	Edward Wright, . . . . .	600 00
Union Springs, Presb. Church, . . . . .	7 62	Mrs. Ed. Wright, for Brownsville Mission, Texas, . . . . .	20 00
Elbridge, Presbyterian Church, . . . . .	11 17	GEORGIA.	
Ditto, Baptist Church, . . . . .	4 00	Liberty County, E. Stacy, executor of estate of John Rambaut, \$20; Jacob a colored man, \$2, . . . . .	22 00
Dunkirk, Presb. Church from Rev. L. Hamilton, L. M. . . . .	38 12	per Mr. Cassell's, to make Rev. J. S. K. Axson, of Riceboro'; Rev. T. S. Winn, of Hinesville; and Rev. J. Winn, of Waltourville, L. M.'s, . . . . .	98 18
Brooklyn, Strong place Bap. Ch. S. S. for Sunday School Books for Hayti, . . . . .	10 00	Macon, Thos. Taylor, to make himself L. M. . . . .	30 00
Schenectady, R. R. Cunningham, . . . . .	5 00	Athens, Ladies' Aux. So. per Mrs. A. Scudder, . . . . .	51 00
Canajoharie, Presb. Ch. in part to make Rev. F. Harrington L. M. \$15; Union Centre Ch. \$3 97, . . . . .	18 97	Augusta, To support a Missionary in a Southern city, 1st Presb. Ch. Dr. Paul F. Eves, \$20; Robt. Campbell, \$20; J. W. Davis, \$20; J. Bones, \$20; A. J. Miller, \$20; H. Moore, \$10; L. C. Warren, \$10; J. Brown, \$10; Wm. Davison, \$10; Mrs. McKenny, \$10; Others, \$108, . . . . .	253 00
Camden, Meth. Epis. Ch. Balance, . . . . .	3 75	Others, for general purposes, . . . . .	25 00
Amsterdam, Presb. Ch. \$33 25; M Ep. Ch. \$3 97, . . . . .	37 04	Meth. Ep. Ch. to support a Missionary: J. W. Anderson, \$20; W. F. Pemberton, \$25; H. F. Russell, \$20; G. Simmonds, \$10; P. Stowall, \$10; G. W. Williams, \$5; Others, \$22, to make Rev. Mr. Conner L. M. . . . .	102 00
Oswego, Bap. Ch. \$18 52, in part per Rev. Isaac Butterfield, L. M., M. E. Ch. Balance, 50c., . . . . .	19 02	Others, for general objects, . . . . .	10 00
Morrisville, Orinda Burdwin, . . . . .	4 00	1st Bap. Ch. by five individuals, to make Rev. Mr. Jennett L. M. . . . .	30 00
New-York, De Witt C. Wickes, . . . . .	2 00	A few friends, . . . . .	6 50
City Dutches County, Rev. J. T. Todd, . . . . .	4 00	Columbus, per Ladies' Aux. So. M. Ep. Ch. \$32.70; Col. \$23; sub. to make Rev. Mr. Crumley L. M. per Mrs. Hudson, \$5, . . . . .	60 70
Buel, in part, to make Rev. F. Harrington L. M. . . . .	15 00	H. S. Smith, \$10; W. C. Clapp, \$10, for France and Italy, . . . . .	20 00
Adams Centre, Bap. Church, a balance, . . . . .	3 00	Bap. Church, Mr. Redd, \$5; Others, \$19.50, . . . . .	24 50
Camillus, Presb. Ch. . . . .	4 85	Prot. Ep. Ch. H. Hall, for U. S. . . . .	10 00
Amboy, Presb. Ch. . . . .	6 68	Presb. Ch. per Miss Pond, \$35; Mrs. Redd, \$2; Mrs. Hudson, \$53.85, . . . . .	90 85
NEW JERSEY.			
Newark, 2nd Presb. Ch. by E. R. Fairchild, . . . . .	78 83	Macon, Bap. Ch. by Dea. Ellis, to make Rev. Mr. Landrum L. M., . . . . .	80 00
New Brunswick, 1st and 2nd Reformed Dutch Churches, for Waldenses, . . . . .	66 36	Presb. Ch. \$89.05; Mr. Munroe, \$10, . . . . .	99 05
Trenton, 3d Presb. Ch. to make Rev. T. L. Cuyler a L. M. . . . .	30 00		
Six Miles Run, Ref. D. Ch. for Waldenses, Trenton, 1st Presb. Ch. to make Rev John Hall, D. D. L. M. . . . .	25 00		
Bloomfield, Presb. Church, including \$10 in Stationery by J. C. Baldwin, . . . . .	30 51		
Belvidere, Presb. Ch. (N. S.) of which \$30 to make Rev. Mr. Allen L. M. . . . .	96 00		
1st Presb. Ch. (O. S.) Rev. H. Reeves, a L. Member, . . . . .	42 25		
Jersey city, Refd. D. Ch. ad. by Mr. Morgan, . . . . .	23 00		
	2 04		

Savannah, Independent Ch. (Presb.) J. W. Anderson, Wm. Duncan, for annual support of a Missionary in Italy or France, . . . . .	80 00	Wellington, Presb. and Meth. United Col. . . . .	25 37
G. B. Cummings, \$30; Chas. Green, \$30; and makes them L. M.'s, . . . . .	60 00	Huntington, Presb. Ch. . . . .	8 05
Robt. Hutchenson, \$25; A. A. Smets, \$35; N. A. Hendee, \$25; G. W. Anderson, \$20; M. Monguand, \$20; Jno. Stoddard, \$20; H. J. Gilbert, \$10; J. Washburn, \$10; Rev. C. W. Rogers, \$10; L. F. Harris, \$10; Others, \$63.25, . . . . .	258 50	Brighton, Cong. Church, . . . . .	6 75
M. E. Ch. Robert D. Walker, himself a L. M. \$30; R. & W. McIntire, and five others, each \$5, to make W. R. Branham, L. M. \$30; J. A. Staley and seven others, to make Capt. O. Parker L. M. \$30; five contributors; hon. members, M. E. Ch. \$16, . . . . .	106 00	Rochester, Cong. Ch. . . . .	9 13
2d Bap. Ch. Mr. Luffboro, \$15; Rev. H. O. Wyan, \$50; T. Bruner, \$5; Rev. Mr. Sweet, \$2; Mr. Williams, \$5; J. M. Merrell, \$5; J. Scudder, \$2; W. H. Verstitute, \$2; Others, \$4; Cash, \$10, . . . . .	55 00	Sullivan, Meth. E. Church, . . . . .	2 75
Evangelical Lutheran Ch. Mrs. A. Pennyman, \$10; nine other persons, \$31, to make Rev. Mr. Cains L. M. 1st Presb. Ch. six contributors, . . . . .	41 00	Mount Pleasant, Presb. Ch. in part, . . . . .	9 10
Ladies, sub. in part, per Rev. Mrs. Tusten, \$9.50; by Mrs. Cains, \$16; by Miss Woolhopper, and \$51.50 by Mrs. McIntosh and Mrs. Tustin, . . . . .	32 00	College Hill, Presb. Ch. in part, to make President F. G. Cary, L. M. . . . .	19 65
1st Bap. Ch. to make Rev. Thos. Rambaut L. M. per Mrs. Smith and Morse, . . . . .	30 00	Cincinnati, B. Storer, Esq. \$10; 9th-street Bap. Ch. \$42, . . . . .	52 00
OHIO.		Columbus, Prot. Ep. Ch. balance, . . . . .	3 00
Cleveland, Mrs. E. A. Weddel, \$30, L. M.; A. Harvey in part for L. M. \$25; Elisha Taylor, \$10; Mrs. Lucy Day, \$5; H. L. Gaylord, \$5; E. F. Gaylord, \$5; H. Spanks, \$5; D. W. Hoyt, \$5; T. P. Handy, \$5; J. P. Bishop, \$5; Henry Wicks, \$5; T. W. Morse, \$5; J. H. Benedict, \$2; J. L. Severance, \$3; D. K. Eells, \$2; A. D. Cutter, \$2; S. R. Hutchinson, \$2; S. H. Fox, \$2; E. C. Rouse, \$2; J. Seaman, \$2; H. N. Gates, \$2, N. Drainerd, \$2; J. Leonard, \$1; J. J. Delemater, \$2; J. Stain & Son, \$2; other smaller sums, \$39.12, to support a Missionary in Cleveland, . . . . .	175 12	Harmer, 2nd Cong. Ch. in part, to make Rev. David Gould L. M. . . . .	16 85
Chagrin Falls, Presb. Ch. collection, . . . . .	7 37	Marietta, Cong. Ch. in part, to make Rev. Thomas Wickes L. M. . . . .	47 00
Dea H. White & Sons, \$14. (1 doz. Axes) which make him a L. M. . . . .	14 00	Oxford, Presb. Ch. in part, . . . . .	3 78
Elyria, Bal. col. in full, to make Rev. David A Grosvenor L. M. . . . .	20 25	Darttown, Presb. Ch. in part, . . . . .	1 15
Painsville, Meth. Ep. Ch. col. . . . .	4 55	MICHIGAN. . . . .	
Presb. Ch. . . . .	7 00	Adrian, Rev. G. C. Curtis, . . . . .	5 00
Collamer, Presb. Ch. in full, to make Rev. Jonathan Biglow L. M. . . . .	14 52	INDIANA.	
Disciple Ch. from an individual, . . . . .	1 00	Wabash, A Young Christian, in part, for L. M. . . . .	15 00
		Aurora, 1st Presb. Ch. and So. in part, to make Rev. J. R. Booth L. M. . . . .	19 20
		Lawrenceburg, Presb. Ch. and So. in part, . . . . .	2 75
		Meth. Ep. Church, . . . . .	25
		TENNESSEE.	
		J. E. Manning, Esq. . . . .	1 00
		ALABAMA.	
		Selma, Bap. and Cumb. Presb. United col. . . . .	21 25
		Presb. Church Mr. Watson, \$2.50; Others, \$1.55; per Mrs. Lloyd, \$15, . . . . .	19 05
		Valley Creek, in part, . . . . .	11 00
		Montgomery, Presb. Ch. . . . .	80 00
		Union Meeting, M. E. B. & M. P. . . . .	55 00
		Mobile, — Horton, Esq. . . . .	5 00
		LOUISIANA.	
		Natches, Ladies' Aux. Society, \$61; Mrs. E. B. Fuller, \$36.20, . . . . .	97 20
		DISTRICT OF COLUMBIA.	
		Washington, James W. Wilson, M. D. to make Rev. John C. Smith L. M. . . . .	30 00
		ERRATA.	
		In the June number, under "Watertown, New-York," in place of "Ditto," read Camden, Presb. Ch. \$50.93, of which \$30 to make Rev. J. F. Minor Life Member. \$22 of the \$36.87, in June number, at Princeton, New Jersey, were from five colored persons, for the Waldenses.	
		In last April number, at Mossey Creek, Virginia, should read Union Ch. to make Rev. John Hendren, D. D. a L. M.	
		ANSON G. PHELPS, JUN.	
		Treas. of Amer. & For. Christian Union.	
		New-York, July 10, 1851.	

CONTENTS.

	Page.		Page.
Dr. Baird's Visit to Europe, . . . . .	241	FOREIGN FIELD:	
Mission to Rio de Janeiro, . . . . .	246	Belgium, . . . . .	260
How things go at Florence, . . . . .	247	Mission in Auvergne, France, . . . . .	261
Strange Inconsistency, . . . . .	249	An Interesting Meeting in relation to the Foreign Work, . . . . .	261
A Letter from a Presbyterian Pastor, . . . . .	250	Evangelical Religion in Lyons, France, . . . . .	264
The Colporteur, No. III, . . . . .	251	NEW PUBLICATIONS, . . . . .	266
OUR OWN OPERATIONS—HOME FIELD:		MOVEMENTS OF ROME, . . . . .	267
Mission to Hayti, . . . . .	251	Spalatin, (plate,) . . . . .	268
Progress in Canada, . . . . .	257	VIEW OF PUBLIC AFFAIRS, . . . . .	268
Reports of Missionaries among the Irish, . . . . .	258	RECEIPTS, &c. . . . .	270









I-7 v.2

American and Foreign Christian Union

Princeton Theological Seminary-Speer Library



1 1012 00307 4459